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brevity of the definitions is sometimes a little ambiguous; for example, "hinziehen" in עָנִי דָרִישׁ (p. 27, l. 2), "in seinem Gefolge" for בְּרִגְלֵיהָ in p. 15, l. 9, etc. In some cases brief explanatory notes might have been added with advantage. Not every reader, for example, will at once divine that עַד דִּמְנֹן יִהְיֶיךָ וְנִסְבֵּיךָ (p. 14, l. 2 from below) means "while they were talking back and forth." In p. 27, l. 4 (הָרִיא אֶתְּהָא) a reference to the grammar, p. 78, ll. 1 *sqq.*, would have helped the learner over a difficulty. The author has given a somewhat extended critical apparatus beneath the text, and the necessary historical comment on Megilath Taanith, but no other notes.

In conclusion I wish to express my regret that unexpected hindrances have so long delayed the notice of this excellent grammar and chrestomathy.

GEORGE F. MOORE.

ANDOVER, MASS.,
September 22, 1898.

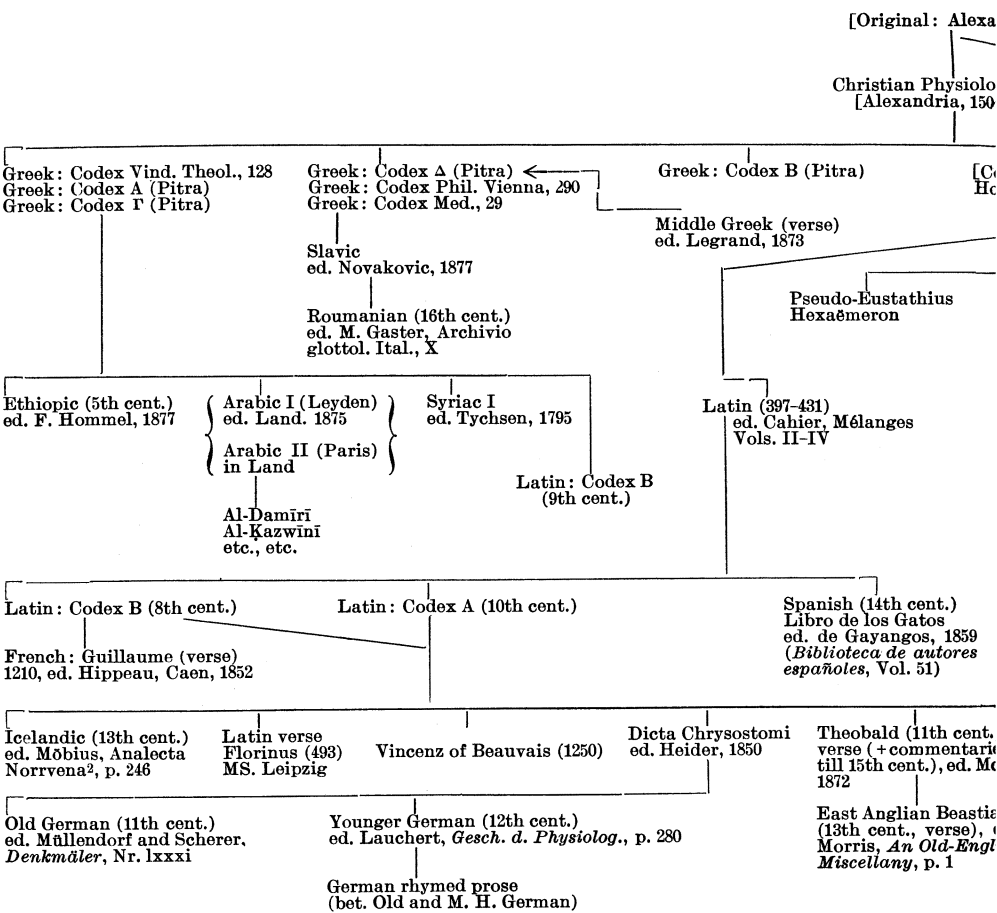
THE GREEK PHYSIOLOGUS AND ITS ORIENTAL TRANSLATIONS.¹

The history of certain books is often the history, in a nutshell, of the development of the human mind. Such books are not many in number; but a study of their transmission from people to people and from land to land gives us the general lines upon which the wisdom of the ancients has filtered down and has influenced peoples of later times. *Bidpai's Fables*, *Kalilah and Dimnah*, *Barlaam and Josaphat*, are, perhaps, among the best-known of such world-books. To these we must add the *Physiologus*. The little that monkish writers and their readers knew of zoölogy, in Europe as well as in the Coptic and Abyssinian Christian communities of Africa, and the Syriac church of western Asia, hardly went beyond what this book taught. Even Arabic writers—witness al-Damirî and al-Ḳazwîni—accepted in good faith the stories of the habits and peculiarities of certain animals which are to be found in the *Physiologus*.

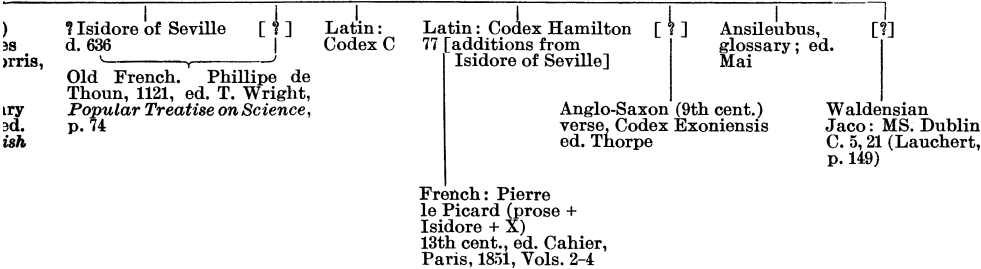
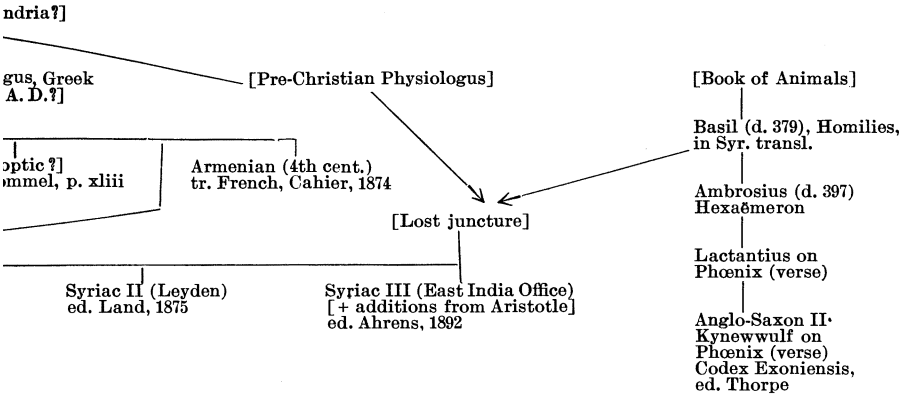
In the form in which the work has come down to us it is a popular zoölogy in about fifty sections which has been turned into a set of Christian allegories. As such a set of allegories it very soon became a favorite religious reading book. It was translated by the monks into Ethiopic, Coptic(?), Syriac, Armenian, and Arabic. In Europe it was turned into Latin; and as a *Bestiary* it found its way into old German, middle High German, old French, Spanish, Anglo-Saxon, Icelandic, and Waldensian literature. From the Greek a middle Greek version was made, a Slavonic and a Roumanian. It was turned into poetry, and its influence can be followed in the popular songs of the whole Middle Ages, and in most of the Bible commentaries of that period. Its author has been stated to be Tatian, or Epiphanius, or Basil the Great, or John Chrysostom.

¹ DER GRIECHISCHE PHYSIOLOGUS UND SEINE ORIENTALISCHEN ÜBERSETZUNGEN. Von Prof. Dr. Emil Peters. Berlin: S. Calvary & Co., 1898. 6+106 pp.; 8vo. [Der Gesellschaft für deutsche Philologie in Berlin zum zweiundzwanzigsten Jahre ihres Bestehens. Der Festschriften fünfzehnte.]

PEDIGREE OF THE PHYS



IOLOGUS LITERATURE



No wonder that it has also been ascribed to Aristotle. With the close of the Middle Ages its authority began to wane. A truer knowledge of nature drove this theological zoölogy into the background; the old *Physiologus* was threatened with entire oblivion. The publication of a newly found Syriac version by Land in 1875 (*Anecdota Syriaca*, Vol. IV) turned the attention of the learned world to this forgotten page of the world's literary history. In its train have come a number of important publications which have thrown quite a flood of light upon all the questions which are involved in this history.

The career of the *Physiologus* has been a checkered one. The idea of property in literary matters was, of course, not present to the writers and copyists of those days. "Ye shall not add unto the word . . . neither shall ye diminish aught from it," was not even observed in regard to the Bible itself. How much the less in regard to a book which, though religious in its character, was generally conceded to be the work of man! It was lengthened and curtailed, rearranged and turned almost inside out. Hardly two MSS. in any one language agree; and the task of a translator is made harder than it usually is by the difficulty which confronts him of choosing one out of the many texts which he might use as a basis. In fact, it is still quite uncertain what was the original form of the *Physiologus*, notwithstanding the excellent researches made by Land, Hommel, Otto, Ahrens, etc. That its original home was Egypt there seems little doubt; to be more precise, Alexandria. If it be true that Justin Martyr was acquainted with its contents, its composition might, with Lauchert, be placed in the first half of the second century of our era. As a Christian allegorical work its history may commence here. It must have started upon its victorious career in the form of a strictly Christian theological treatise. For, curious to say, no trace of a Hebrew translation or of a Jewish use of the book has come to my sight; it being quite the reverse in all the other world-books (see, e. g., Joseph Jacobs, "Jewish Diffusion of Folk-Tales," in his *Jewish Ideals*, London, 1896, pp. 135 sq.).

But that the *Physiologus* has a history back of all this there seems little doubt. The passages in each section introduced by δ φυσιολόγος ἔλεξε give one the impression that they are citations, more or less exact, from an actually existing work. That such a work did at one time exist can be seen from one of the three Syriac recensions, the Kthābhā dhakheyānyāthā, published by Ahrens in 1892, though this recension has additions taken from many different sources. It is not my purpose here to go into a discussion of the history of the *Physiologus*. I have attempted to put into tabular form the various recensions of which we have knowledge; from the genealogical tree the reader will get an idea of the many ramifications through which this old work has passed.

There is yet another side to the influence which the *Physiologus* has had in Europe. Christian art in the Middle Ages stands in close connection with the symbolism as found in the *Physiologus*. Many of the MSS. of the *Physiologus* were illustrated, and these illustrations were

turned into stone in the ornamentation of both the outside and the inside of the churches built by monkish architects. The walls also were painted with the figures of animals which in the *Physiologus* were taken to represent religious truths and moral virtues (Lauchert, *Geschichte des Physiologus*, pp. 208 sq.). We have here the materials for the history of traditional illustrating similar to that which Mr. Joseph Jacobs has happily pointed out in reference to the Bidpai Fables and the Indian Jātakas (*The Fables of Bidpai*, London, 1888, p. xxiii).

Dr. Peters' translation does not profess to be anything more than an attempt to popularize once more the old popular book. He has rearranged the order of some of the sections, and has—in an eclectic manner—culled from many of the various versions. There are many points in his introduction to which one might take exception; e. g., his supposition that the original is to be sought for in “die von Heliodor erwähnten heiligen Tierbücher der ägyptischen Priesterschaft.” The literature mentioned on p. 14 is singularly meager for a book which bears the year 1898 on its title-page. Karl Ahrens' *Gymnasialprogramm* of the year 1885 is mentioned; but not his complete edition of Syriac iii in 1892, in which he takes back the most important conclusion reached in his previous work. I add a few numbers from the many in my own collection:

8. J. P. N. Land, article “Physiologus,” in *Encyclop. Britannica*, 1885.

9. Krone, “Der altchristliche Physiologus,” *Deutsch. Evangel. Blätter*, Vol. IV, pp. 262–71.

10. Alfons Mayer, “Der waldensische Physiologus,” *Romanische Forschungen*, Vol. V, 2, pp. 392–418.

11. W. Motschulsskij, *Der Ursprung des Physiologus und seine ersten Schicksale in den Litteraturen des Ostens und Westens*, Warsaw, 1889. (Russian.)

12. A. Karnejev, “Der Physiologus der Moskauer Synodallbibliothek,” *Byzantinische Zeitschrift*, Vol. III, pp. 26–63.

13. M. Fr. Mann, “Physiologus,” in *Kritisches Jahrbuch über die Fortschritte der romanischen Philologie*, Vol. III, pp. 108–12.

14. K. Ahrens, *Das “Buch der Naturgegenstände,”* Kiel, 1892.

RICHARD GOTTHEIL.

COLUMBIA UNIVERSITY,
October, 1898.

JUDAEO-PERSICA.¹

From the time that the Jews lost their own home and became a nation without a country, they have been forced to adopt the language of the people among whom they dwelt. But they never entirely gave up the use of their national tongue, the Hebrew. Not only has it remained a literary language, but it has been the means of intercommunication between the scattered communities of Israel. Its use in the synagogue has preserved it alive even for those who did not read its literature. The

¹ JUDAEO-PERSICA NACH ST. PETERSBURGER HANDSCHRIFTEN, mitgeteilt von Carl Salemann. I. Chudaïdāt. Ein Jüdisch-Buchärisches Gedicht. Mémoires de l'Académie impériale des Sciences de St. Petersburg, VII^e Série. Tome XLII, No. 14. St. Petersburg, 1897 vii + 56 pp.; large 8vo. 1 Rbl. 60 Kop. = M. 4